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DR. PEABODY'S LOWELL LECTURES.

THE honorable place which Dr. Peabody has long held among our clergy, and the large measure of popularity which his Lectures on Christian Doctrine and his Sermons of Christian Consolations have enjoyed, will secure for his recently published volume of Lowell Lectures a cordial welcome, even beyond the limits of our denomination. By the will of the late John Lowell, jun., as is probably known to some of our readers, provision was made for the delivery in the city of Boston of annual lectures on certain specified themes. "As the most certain and the most important part of true philosophy," the testator wrote in this document, "appears to me to be that which shows the connection between God's revelations and the knowledge of good and evil implanted by him in our nature, I wish a course of lectures to be given on natural religion, showing its conformity to that of our Saviour." Accordingly, when Dr. Peabody was invited to prepare a course of lectures to be delivered before the Lowell Institute, as this noble foundation is called, he

sought permission to prepare a course, showing, in exact conformity with these words of its founder, that Christianity is, in the highest and broadest sense of the term, natural religion. The lectures, twelve in number, were delivered last spring to a highly intelligent and appreciative audience; and they are now published in a form of much typographical excellence.* Few persons who heard the entire course could have failed to notice the admirable manner in which the lecturer had drawn up his programme, and the thoroughness with which he treated each specific topic; but his illustrations and his arguments are even more apt and impressive on the printed page than they seemed when we listened to them eight or nine months ago. This is due, in no small measure, to the exceeding beauty of the style, which is uniformly lucid, polished, and forceful. Indeed, we do not remember to have seen any volume of lectures, originally prepared for delivery before a miscellaneous audience, in which the style was more nearly perfect. If this should seem, to any one who has not read the book, extravagant praise, we cannot doubt that a very slight examination of its pages will satisfy him that we have not overstated the merits of Dr. Peabody's style; and we have given this prominence to a matter which many persons undervalue, because it is unfortunately becoming rare to find among our younger writers and public speakers one whose productions are not disfigured by mixed metaphors, pleonasms, foreign idioms, and the most careless and

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* Christianity the Religion of Nature. Lectures delivered before the Lowell Institute. By A. P. Peabody, D.D., LL.D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Gould and Lincoln. 1864. Small 8vo, pp. 256.

inaccurate use of words. In some of our author's previous writings, we have noticed a greater fondness for words of Greek or Latin derivation, or for words retaining the Greek or Latin form, than we could altogether approve; but this is seen in the volume before us in only a very small number of instances, — not more than six or eight, as we remember, — and we have no other criticism to make on the style.

In carrying out his plan, Dr. Peabody begins with an introductory lecture on "Natural and Revealed Religion," which is mainly devoted to a definition of the term *religion*, with a statement of the distinction ordinarily made between natural and revealed religion, and an examination of the alleged sources of religious knowledge; namely, consciousness, intuition, and reasoning. Neither of these does he regard as an adequate source of such knowledge. In conclusion, he points out the office of analogy in the investigation of truth, and maintains that natural religion, as it is commonly understood, is insufficient for the wants of man. In his second lecture, he treats of "Revelation;" and after showing, with much cogency of argument, that revelation is a postulate of human nature, is demanded by the analogy of the divine government, and is antecedently probable from the nature of God, he proceeds to answer the objections sometimes urged against Christianity on the grounds of its late promulgation and its limited diffusion, and closes with some admirable remarks on the peculiar fitness of the Christian era for the establishment of Christianity. His third lecture is devoted to "Miracles;" and, though offering little that is new, is one of the ablest of the series. The course of his argument is so clearly set forth in the closing words of the lecture, that we cannot do better

than to cite them here. "My object in this lecture," he says, "has been to vindicate for miracles their place in natural religion. I have shown you that there is in the human soul a craving and an appetency for them, as seen in the almost universal tendency to believe in them; that, so far from their being opposed to natural laws, they have formed part of the undoubted history of Nature, are in accordance with those divine attributes for which Nature is but another name, and, in a wider generalization, may be comprehended within the circuit of natural laws; and that they are adapted to the temptations and sorrows which are among the essential experiences of human nature. So far, then, are they from being attended by any antecedent improbability, that they are capable of being established by competent human testimony, and especially by so strong an array of unexceptionable witnesses as attests the Christian miracles." The fourth lecture is on "Records of Revelation," and shows, with equal ability, how entirely "the Hebrew and Christian Scriptures meet the demands and fulfil the conditions of natural religion."

Having thus opened the way for a specific application of his arguments to the truths of Christianity by showing the antecedent probability of a revelation; that it needs to be authenticated by miracles, which are not necessarily exceptions to natural laws; and that the Scriptures of the Old and the New Testament are in accordance with what the religion of Nature might lead us to anticipate, — he proceeds in the remaining lectures to verify some of the contents of the Christian revelation. These lectures accordingly treat of "The Love of God;" "The Providence of God in Human Art;" "The Providence of God in Human Society;" "The Holiness of God, — God in

Christ;" "Immortality;" "Christian Morality;" "The Natural Religion of the State;" and "The Sabbath a Law of Natural Religion." They all show the same thoroughness of treatment, the same aptness of illustration, and the same transparency and beauty of style, which characterize the four lectures devoted to a more comprehensive view of his subject. But it would be aside from our purpose to attempt any analysis of them. Commending them all, therefore, as worthy of high praise, we would invite the especial attention of our readers to the lectures entitled "The Providence of God in Human Society," and "The Natural Theology of the State." They are among the most admirable discussions of the important questions considered in them that have ever come under our notice; and there are few persons who would not derive from them the materials for much profitable thought.

Such, in brief, are the character and contents of Dr. Peabody's volume. Occupying a position equally removed from an irreverent scepticism on the one hand, and a blind faith on the other, he was specially qualified to exhibit the *a priori* arguments in favor of the Christian revelation; and this he has done with marked ability and success. He does not claim to have presented an exhaustive discussion of the subject, and, in his last lecture, expressly says that he has only indicated the general course of the argument, leaving the outline to be filled up by subsequent inquirers; but he has nevertheless made a most valuable and timely contribution to our theological literature.

TWO LITTLE POEMS, AND HOW THEY WERE DONE.

A FEW days ago, a woman came to me, and said, "I want you, sir, if you can, to go down with me to our place, and preach a funeral sermon for my boy. He died before Vicksburg. I have been down for his body; am now on my way home with it; and it will be a great comfort to us if you will go down to the burial." Of course, there was no refusing the request. The lady was a stranger, though well known to dear friends; but she was a widow. Her son was a soldier: he had died for the great trust, and had died *before Vicksburg*. No doubt, I should have gone down, if possible, under any circumstances; but these things brought the matter right home. So we at once arranged our time. I found "our place" a small country town, and the funeral services were held in the Methodist church. The church was full of friends, who wanted to pay this last mark of respect to a good soldier before he was laid in his rest. It is little matter what the preacher said: the time was eloquent, had he been silent. Indeed, this was mainly what he could find to say, — this grand sermon spoken from one "being dead, yet speaking." How much more this presence must be than what we can say about it, though we had the tongues of angels to tell it! He said, "I preach about the great trust that has come down from the fathers. This man stood fast for it in the day of battle. We stand in the presence of this great principle for which we contend. We wonder and exult to find it so intrenched in the nation's heart. It so shone out of those eyes and thrilled through this frame as to lift this farmer's boy into the great place of an heroic man. We

say hunger, he hungered; sickness, he was sick; faithfulness, he was faithful; weariness, watching, cold, and heat, — he endured them all. We speak of battles: we wonder how we could stand in the thick of their thunder and fire and death. The captain testifies how this young man went through them steady as a veteran in the Old Guard. I try to tell you what it is to die for our country; of this greatest, grandest, utmost sacrifice; the gift of a life with the bloom on it, — with the charm and freshness and fire in it. That gift, James Hummel has given in his first unsullied prime." In my interviews with this mother, both before and after the funeral (for I went out to her home, — a sweet rural place, nestling in vines and apple-trees, away out on the prairie), I came into the possession of that, but for which my little history had not been written. "James was born here," she told me, "and brought up entirely on the farm: had never been much in school; for long ago I was left here a widow with my little children, and we had to farm the place among us. A good, honest, kindly lad, though he was my son, as I ever knew. His letters home for a long time were cheerful and bright. He fought at Arkansas Post; and how he fought, you will see in this letter from one of his officers. Then, poor fellow! he fell sick; went into hospital in St. Louis. By some cruel official blunder, was reported a deserter; and that killed him. He started as soon as ever he could get out, and went to Vicksburg, where his regiment lay; reported himself, and went on duty. He had previously made his will, and sent it home to me, requesting me to fetch his body home; bore up through two assaults on Vicksburg, and then died. But," she continued through her tears, "here is something I cannot understand, — as long as James was with me (and that was twenty years),

I never thought that there was any poetry in him: but, after he left me and was a soldier, he began to write poetry, and send it home; and I want you to look at it."

I found a number of little poems written on different subjects. One, still remaining untranscribed, was written in a rude, heavy hand, that told far more of the axe and plough than of the pen. But two of the poems, especially, — one written after Arkansas Post in memory of some dear comrade, and another when his own good fight was nearly over, — were by far the best in the little collection; so touching in the light of the lad's story, that I esteem them well worth preserving in the "Monthly Journal." Here is first what we may call "In Memoriam:" —

"He bravely fell on the battle-field, —
A friend and comrade true:
No fear of death could make him yield;
He fought for the red, white, and blue.

I stooped to give him water. He said,
'I feel that death is nigh;
The heavy shadows fill my head:
Tell Harrington. Good-by!'

He murmured once again, and said,
'Do you think we shall win the day?'
Then closed his eyes: his soul had fled;
In Death's cold arms he lay.

It was night when we dug his narrow grave
Upon the field of fame;
And none lie near but the true and brave,
Who died for their country's name."

The other poem was written, evidently, when, like Christian, he was already within sight of the shining ones, waiting to bear him into the Celestial City.

"Death touches easily my brow,
And brings relief from every care:
Though short my mortal span below,
'Tis long enough to sojourn here.

I faint and languish to the grave, —
Gently and softly die away:
Upheld by Him with power to save,
Why should I fear the dawning day?

Perhaps expiring with the day,
As the dark shadows settle fast,
I'll sigh my latest breath away, —
My sweetest moment be my last.

While I have trusting trod the earth,
My lot has been few cares to know:
I covet now the better birth;
Would gladly leave the life below."

O great, brave, simple soul, good soldier!

THE SOUTHERN NEED OF DR. NOYES.

EVERY reader of the President's last proclamation must see that slavery is now fairly doomed to be sacrificed on the altar of our national integrity. As there is no longer the least prospect of peace on any other terms than emancipation in the rebellious States, it is high time to consider what are the chief reasons for the opposition of our erring countrymen to the humane decree which is the delight of our land and the glory of our age.

No doubt, much of the dislike of emancipation, on the part of the ruling class at the South, springs from a selfish love of gain, and an unbridled lust for political power. Still we think, that if the Southerners persist in their struggle, after it has become, in our view, an evidently hopeless one, it will not be merely a restless obstinacy, but, in part at least, the natural effect of a deeply rooted conviction, that the divine sanction which they believe to be given to slavery will yet be made apparent

by some human or superhuman intervention, which shall rescue their sacred institution from its present perilous situation.

The remarkable unanimity at the South in the defence of slavery is not to be attributed to the total depravity of the people, but to a servile regard for the letter of Scripture, even when it approves what, without its approval, would be condemned as unjust and barbarous.

All who have lived at the South, or have been intimate with the better class of Southerners who have so frequently visited the North, can testify, that, however lacking in general accuracy of scholarship and a proper regard for the dignity of labor, these countrymen of ours have been very far from destitute of all the nobler traits that adorn humanity. During the reign of terror which now prevails, it is easy to yield ourselves to a superficial delusion, that an entire people have become monsters of cruelty and meanness; but, when the secret history of the Rebellion is given to the public, the world will be satisfied that many odious measures were not enforced by military despotism until they had encountered numerous and strenuous protests.

> "What's done we partly may compute,
> But know not what's resisted."

For instance, it is generally believed that South Carolina at least gave a universal sanction to the basely treacherous course of Davis, Floyd, and Breckenridge; but in a letter written at John's Island, May 11, 1860, found, with other papers, buried in the garden of a fine plantation near Beaufort, the writer, who was undoubtedly a man of position and influence, after avowing that he is a disunionist, and ready to act in any open and high-minded way, adds, "I could never enter into a Presi-

dential nomination; for, to do so, it must be done in good faith; and, if my candidate should be beaten, I would be bound to submit to the result. The election of Seward is calculated to dissolve the Union. Some States have pledged themselves to secede if he was elected. *I do not understand the ethics which will justify entering into an election without abiding by the result.*" This slaveholder, surely, was a man whose conscientiousness was not below the average of a New-England community; and it cannot be that he stood alone. Indeed, it would be consummate folly to deny that many Southern men have borne names that were synonymes of magnanimity and honor; and many Southern women have proved themselves unsurpassed in the constancy of their friendships, and the generosity of their devotion to the poor and the suffering.

It may be asked how we are to reconcile our claim for the Southern people of ordinary conscientiousness and goodness of heart with their devotion to the cause of human bondage, which is "the sum of all villanies." Our answer is ready. Southern willingness to engage in a civil war, with the odds fearfully in favor of the other side, and at the risk of both pecuniary and political ruin; Southern cheerfulness in making as vast sacrifices of treasure and blood as were ever made by any people defending the holiest standard, — are largely attributable to the baneful influence of false principles of biblical interpretation which have been taught in the schools of all portions of the Republic, and still constitute prominent and cherished elements of the popular theology. Gen. Polk and Admiral Semmes are the legitimate offspring of Bishop Hopkins and Nehemiah Adams. Princeton powder and Andover artillery brought down the old flag that floated over Sumter.

"Vice-President" Stephens referred to the ante-theological period of Southern opinion when he admitted that "the prevailing ideas entertained by him [Jefferson] and most of the leading statesmen, at the formation of the old Constitution, were, that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically." It was after slavery became too profitable for men to feel that they could afford to admit it to be wrong, that any great diligence was manifested in shielding it with Scripture. Then the dignitaries of the Church, with an alacrity which almost shocked unsophisticated sinners, came forth to defend, as satisfactory to Heaven, an institution too foul and hideous to be long tolerated on earth. In doing so, they availed themselves of the unsullied orthodoxy of the South. Addressing those who were accustomed to adore as divine expedients what they would have abhorred as human policy, they proceeded to conquer the humane prejudices of the people by a similar appeal to authority. Minds that have just received an irrational religion will find it difficult to reject an immoral one. As it was agreed by all parties, North and South, that the Bible has unmixed truth for its contents, and spreads everywhere with divine authority, demanding our submission, all that was required was to find a single text which should sanction the holding of men as property. Such texts the Old Testament contains in great abundance. That there is, of course, no reference to American slavery, that Hebrew slavery differed in many striking particulars from that of Louisiana and the Carolinas, is well ascertained; but that, in some essential form, human bondage was considered a divinely approved feature of Jewish society, — this is a fact too notorious for argument. And, by such verses, the consciences of

believers were soothed even to stupefaction; as they may well have been, admitting the equal authority of all parts of the Scriptures. Generation after generation grew up at the South most carefully instructed in the evidences of the divine origin and authority of slaveholding. Pure-minded girls, and boys that loved fair play, had their murmurs at what they saw around them checked at once by the questions of some holy man: "Are ye wiser and better than God? Will ye be led away into false doctrine by those New-Englanders who question the reasonableness of the Trinity?"

We suppose that there are hypocrites at the South, as there are in every other part of the world; but there, as elsewhere, the multitude are sincere in their superstitions and fanaticisms. The sweet and tender piety which pervades many of the letters from friends at home, found in camps captured from the rebels, and their churches so thronged on Fast and Thanksgiving days, attest the earnestness of their trust that God is on their side. So great is their deferences to clerical authority, that, if we can trust our memory, a prominent evangelical journal at the North has recently declared that Rev. Drs. Palmer and Thornwell might have prevented the war. And mark the unfeigned and approved piety of some of their military leaders. The "Independent" expresses stronger hopes of the salvation of "Stonewall" Jackson than it has ever expressed in behalf of Dr. Channing; thus indicating its thoroughly Orthodox conviction, that it is better to be a rebellious and proslavery believer than an antislavery heretic, however loyal. From the time when Jackson, and his father-in-law, Rev. Dr. Jenkin, prayed together all night, to the close of his brilliant military career, this champion of the buying of men and women,

and the selling of children, was as conscientious as Wendell Phillips and as devout as John Brown. What lacked he yet, then? Such sensible views of the inspiration of the Bible as would have left him at liberty to undo heavy burdens, and let the oppressed go free.

These important lessons Dr. Noyes could have taught "Stonewall" Jackson; and we wish that the Cambridge professor had the whole people of the South for his pupils to-day. There is no other instructor that they need so much. We have never been in his lecture-room without listening to the music of chains that were falling from the bodies as well as the minds of men. His quiet but searching influence may never be recognized in all its magnitude: but, holding in his hand the key which gives the only possible access to the intellects and consciences of religious slaveholders, his gentlest utterances are proclamations of emancipation; and, in the day when the secrets of all hearts shall be revealed, it will be seen that those principles of interpretation which drive slavery from all its consecrated intrenchments have made him indeed one of the liberators of America.

P. S. — Reverses are so common in these uncertain times, and the monitors are doing so much to make fore and aft no longer distinguishable, that we make no apology for giving our text here at the end. It may be found in an encouragingly fair and brave article on "the Problem of Inspiration," in "The New-Englander" for October, 1861.

"Still another related question is, how far the pure theory of inspiration, and the cognate conception of spiritual progress by accretion, are responsible for that blind, unreasoning superstition which finds its home in Rome, and its outposts in exclusive theories of church organization and ordinances, and

especially in proslavery Christianity. We hear much of the danger of rationalizing tendencies in the Church. The danger is real, although by some exaggerated. But the *divorce* of reason from religious faith and conscience has wrought more injury by far than all that has resulted from rationalism. It has given us the errors named above, and many more. The tone of mind and thought which does not look the *rationale* of its faith in the face; which swallows all spiritual aliment on authority, without presuming to taste its quality, — is prepared to be the dupe of whatever superstition shall first present a plausible claim to respect. Who would have dreamed of going to the Bible to find a sanction for slavery, had not men been taught to believe that the authority of any part of the Bible — of any part taken by itself — is sufficient to sanctify any thing? It is a question, whether that view of inspiration which brings it to bear upon the soul as an absolute authority, and sometimes, perhaps, with almost smothering force, has not done much to produce this baleful superstition, with all its often blood-stained fruits. This, too, is a question which we do not decide. It must be considered, however, by those who would determine the comparative effectiveness, ultimately, for good, of the two methods of inspiration supposed."

HINDOO MISSION.

UNITARIAN MISSION, CALCUTTA, Oct. 8, 1863.

To Rev. S. H. WINKLEY, Chairman India-Mission Committee.

DEAR BROTHER WINKLEY, — "Converts" and conversion, if I remember, formed the subject of my last letter, dated 23d September. Conversion, by assimilation and vitalization, I hold to be the way of the gospel. "I am come that men might have life, and have it more abundantly," is our Lord's exposition of his own work; and

St. Paul would further define it by bidding us "*grow* up in all things into Him who is the Head," till by the unity of faith and knowledge, of heart and work, of purer love and holier obedience, we all come even to the full measure of the stature of Christ, — "the unbelieved possibility of simple living" for man, and unto God. . . . I must therefore endeavor to pack this letter with facts bearing upon the question, "What of the night?" What signs of promise? What indications are there around us, here in Heathendom, that the light of Christ is breaking, and the darkness, the thick darkness, the darkness of the shadow of death, dispersing, or yielding to the faint dawn around the morning-star? Let me see. Shall I refer you to our daily journal? I will presently; but this moment comes to my desk a baboo (i.e., a gentleman), an inquiring, progressive Hindoo, money in hand. He wants a copy of "Selections from Channing." They have been all bought up, days and days ago. He chooses a copy of Harrington's "Memoir and Sermons," on which his eye happens to fall. Pays for that, a much shelf-worn copy, four annas. Retiring with his prize, he begs to know the price of a complete set of Channing's Works (five rupees), and when the ship that is bringing them will be here. "As soon as the 'Alabama' and the monsoon will let her." He will come on Sunday next; then, perhaps, I shall learn his name. Before he is out of sight, comes another; not a stranger. No time to converse now. He will wait three-quarters of an hour in the adjoining room, reading Rammohun Roy's "Appeals in Defence of the Gospel." By that time, I shall be ready to discourse to the down-stairs audience of about two hundred gathered in the main hall. Subject to-day, Christ's twenty-first parable, — the Pharisee and the publican; or, the sense of unworthiness.

Yesterday, by the way, we had sins of omission; and slowly at first, but by degrees in full confession, we found that we were all sinners, not in name, but in fact. There was, at first, some merriment at the singular discovery. What could it mean? "I am no sinner," is a remark that I have heard from a Hindoo of mature age and of the highest culture. It was a real and sudden discovery, a positive revelation. Each one felt like a fox in a trap; but he saw it was useless to attempt to escape. Deny it he could not: so each went home to think about this form of sin and its penalties. With the copy of "Harrington," which has just now taken wing, I gladly count *seventy-five* like Christian missionaries as having taken their departure on errands of mercy from our door since the fourteenth day of last month; and every one of them has all his expenses paid by Hindoos, who are thus getting vitalized, and tasting the sweetness of the bread of life.

I made an experiment, a week or two since, to test the interest taken in my daily discourses to the school. The parable of the Prodigal Son had detained us for two days; and, on the third day, I asked how many of my hearers would dare to come forward, and preach my last two sermons in one. (Not a bad experiment to be made in some of our churches at home.) I assure you, it pleased me well that no less than seven candidates presented themselves; four of whom preferred to remain, and do it after dismissal of the audience, as we had only time to hear three. Do our superintendents of Sunday schools ever call out boys or girls in this fashion to *echo* the general lesson? It would not be a bad idea. The perspicuity and point with which these young public speakers, "being very unexpectedly called upon," acquitted themselves, surprised me. I thanked God that night

when I thought how their young hearts might have been turned and touched and impregnated by the mercy and justice of the Father, and by the self-inflicted agony and judgment of the sinning child. Ah me! I am on the last page of my letter, and the "Daily Journal" is waiting unopened. We have, you see, an hourly journal written; little of it on paper, but much the larger portion being on the tenderer tablet which shall be read in that day when all hearts are opened.

Our venerated, benignant old well-wisher of eighty-six years, the Rajah Radhakaut, has lately been very near to death; but homœopathy, wisely administered by our friend and sympathizer, Rajender Dutt, has saved his life. I spent an afternoon with him lately, and I am assured by Rajender that he greatly enjoyed my visit. Where shall I stop? I have scarcely begun. Thus filled are the happy days of

Your brother, DALL.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 14, 1863. — Present, Messrs. Stebbins, Kidder, Hedge, Barrett, Winkley, Sawyer, Smith, and Fox.

The Finance Committee were authorized to prepare, and send to all the societies of the denomination, a circular, explaining the work in which the Association is now engaged, and asking aid to carry it on.

The Committee on Publications reported that two new army tracts, by Rev. John F. W. Ware, had been approved by them, and would soon be issued as Nos. 15 and 16 of the "Army Series."

It was voted to add another member to the Finance Committee; and Henry P. Kidder, Esq., was unanimously elected to fill the place.

After the transaction of other business, the Board adjourned to Monday, Jan. 11.

INTELLIGENCE.

Rev. Eugene De Normandie has resigned the charge of the society in Littleton, Mass.

Rev. William H. Channing, of Washington, has been elected Chaplain of the United-States House of Representatives.

Rev. Henry Westcott has resigned the charge of the society in Barre, Mass.

Mr. Everett Finley, a graduate of the Meadville Theological School in the class of the present year, has received a call from the society in Bloomington, Ill.

Rev. William B. Smith will continue to supply the pulpit of the society in Northborough, Mass., until April next.

Rev. Francis Tiffany has resigned the charge of the society in Springfield, Mass., on account of ill health.

Rev. Livingston Stone has accepted a call from the society in Charlestown, N.H.

Rev. George N. Richardson, of Eastport, Me., has accepted an invitation to take charge of the society in Westborough, Mass.

Rev. Frederick M. Holland has resigned the charge of the society in Rockford, Ill.

Rev. Solon W. Bush, of Medfield, has assumed the editorial charge of the "Christian Register," commencing with the present month.

Rev. Thomas J. Mumford has received a call from the Third Religious Society in Dorchester, Mass.

BOOKS RECEIVED

Since our last Notice.

1. *Music of the Bible;* or, Explanatory Notes on those Passages of Sacred Scripture which relate to Music, including a Brief View of Hebrew Poetry. By Enoch Hutchinson. Boston: Gould & Lincoln. 1864.

This large and handsome volume gives us all that is known in regard to the music of the Hebrews; which, to be sure, is not a great deal. It has thirty-eight illustrations, most of them being taken from the pictures of musical instruments in the Egyptian tombs. These pictures prove conclusively, that the Egyptians, in the earliest periods, had wind and string instruments; and that consequently the Hebrews could, and probably did, have the same.

2. *The Mercy-seat;* or, Thoughts on Prayer. By Augustus C. Thompson, D.D., &c.

This is a book devoted to the discussion of various questions concerning prayer. We have looked through it, and find it to contain many interesting anecdotes and suggestions.

3. *History of the Doctrine of a Future Life;* with a Complete Bibliography of the Subject. By William Rounseville Alger. Philadelphia: George W. Childs. 1864.

This is one of the books which have a permanent value. Many works as large as this are in reality only huge ephemera, destined to drop soon into the region of weeds and worn-out faces. This is a very large book, involving a great amount of work in the mere labor of writing. It contains more than nine hundred closely printed pages; but that is nothing. The "London Directory" is a great deal larger; but the "London Directory" is only an annual plant. This book is one of the exhaustive sort. Our Bro. Alger has searched this subject through and through; and hereafter, whenever any one wishes to know any thing about the opinions of mankind on this topic, he *must* refer to this book. It does not follow that we agree with all its statements; but, whether we agree or not with the statements of the book, we must know them. Now, it is a great deal to achieve a book which cannot be ignored hereafter by any student. It delights us to think that one of our friends

should have given this example of true, thorough work. In these days, when all sorts of books drop from the press with sensation titles, the definite article striding in advance, "THE Great Tribulation," "THE Great Reformation," "THE" this, and "THE" that, — books the whole significance of which is contained in this first word of their title, — we are glad to have such "*A* Critical History of the Doctrine of a Future Life," which has a right to call itself, but does not call itself, "THE Critical History of a Future Life." Commend us to a book "rammed with life," and yet heralded modestly by the indefinite article.

Of course, we have not yet read it: no *critical noticer* ever reads the books he notices. But we mean to read it, and to study it too; and from time to time we shall have something to say about it. Meantime, be sure that this, at least, is a book "which no gentleman's library should be without."

4. *The Whip, Hoe, and Sword;* or, The Gulf Department in '63. By GEORGE H. HEPWORTH. Boston: Walker, Wise, & Company. 1864.

Here is another product of the war, another evidence of the education the nation is receiving. Our friend Hepworth, like BUTLER, like QUINT, like a thousand others, went to the South no rabid Abolitionist, perhaps not an Abolitionist at all; but every sincere, honest man who has been to the South, with his eyes open, and his heart in the right place, comes back saying to the Abolitionists, "You did not tell us half of the evils and woes of slavery." So Hepworth says, and so he shows it to be. His book is another of the *pièces justicatifs* of the Abolition movement. Read it, you who wish to know THE TRUTH about the South. Read it, and read Parton's "Life of Butler," and read Mrs. Kemble's "Life on a South-Carolina Plantation," and then, if you can, stand by the Boston "Courier" in its fossilized conservatism.

5. *The Farmer-Boy*, and how he became Commander-in-chief. By Uncle JUVINELL. Edited by WILLIAM M. THAYER, author of the "Pioneer Boy," &c. Second Thousand. Boston: Walker, Wise, & Company. 1864.

The writer of this, Mr. Heady, is totally blind, and almost deaf. His book is well written, and is an interesting account of Washington, well suited for children. Mr. Thayer's Introduction speaks of it in high terms; and it appears to us a good book for our Sunday-school libraries and for Christmas presents.

6. *Home Life:* What it Is, and what it Needs. By JOHN F. W. WARE. Boston: William V. Spencer. 1864.

This is another *real* book added to our collection of practical Christian teachings. In reading it, we thought of the father of our Bro. Ware, and said, "If there is 'thought in heaven,' our saint will look down with a pure joy at his son's work, the true continuation of his own." The spirit of Elijah doth rest on Elisha.

ACKNOWLEDGMENTS.

1863.			
Nov. 30.	From	Society in Wayland, for Monthly Journals, additional	$1.00
" "	"	Rev. Thomas T. Stone, to make himself an annual member	1.00
Dec. 4.	"	N. W. H., for Army Fund	3.00
" "	"	Edwin A. Wadleigh, to make himself an annual member	1.00
" "	"	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals, additional (in all, $44)	30.00
" 9.	"	Society in Keene, N.H., as a donation, including $5 to complete life-membership of Thomas F. King, Esq. $30.00 For Army Fund 77.03 For Monthly Journal 37.00	144.03
" 14.	"	W. A. P. Willard, to make himself an annual member	1.00
" "	"	Rev. William H. Fish, J. H. Hills, and Everett Case, to make themselves annual members	3.00
" 15.	"	First Society, Baltimore, Md., for Monthly Journals, additional	1.00
" 16.	"	Society in Stow, for Monthly Journals, additional	1.00
" 17.	"	Rev. R. M. Hodges, for Army Fund	10.00
" 18.	"	Society in Chicopee, for Monthly Journals	11.00
" 22.	"	Society in Ashby, as a donation, additional (in all, $38.90)	17.25
" "	"	a friend, through Rev. J. F. W. Ware, for Army Fund	5.00
" 23.	"	Miss J. B. Smith, to make herself an annual member	1.00
" "	"	"Little Girls" in Hanson, for Army Fund	0.25
" 24.	"	Rev. N. A. Staples's Society, Brooklyn, as a donation	80.50
" 26.	"	G. A. Peabody, to make himself an annual member	1.00

STATISTICS.

The Executive Committee have thought it expedient to republish in this number of the "Journal" the list of the Unitarian Ministers and Societies in the United States, together with the statistics which were printed in the number for January, 1863; making such corrections and alterations as are necessary to exhibit, so far as it is practicable to do so by such statements and figures, the real position of our denomination at the present time. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of local associations of ministers, of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	Charles G. Ames.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	Henry W. Brown.
Austinburg, O.	John B. Beach.

Baltimore, Md.	
Bangor, Me.	Charles C. Everett.
Barnstable	
Barre	Henry Westcott.
Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	John B. Green.
Beverly	John C. Kimball.
Billerica	James Sallaway.
Bloomington, Ill.	Everett Finley.
Bolton	E. C. L. Browne.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	William R. Alger.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol, D.D.
„ South, Hawes Place	James T. Hewes.
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke, D.D.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
Braintree, South	
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	
„ East	Silas Farrington.
„ West	Wales B. Thayer.
Brighton	
Brookfield	Edward I. Galvin.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	
Brooklyn, N.Y., Church of the Saviour	
„ „ 2d Unitarian Church	Nahor A. Staples.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Loammi G. Ware.
Calais, Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Charleston, S.C.	

Charlestown	George E. Ellis, D.D.
„ Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D. Livingston Stone.
Chelmsford	
Chelsea	William T. Clarke.
„ North	
Chicago, Ill., First Society	Charles B. Thomas.
„ „ Second Society	Robert Collyer.
Chicopee	Samuel C. Beane.
Cincinnati, O., First Society	Sidney H. Morse.
„ „ Church of the Redeemer	A. D. Mayo.
Clinton	
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	
Dedham	Benjamin H. Bailey.
„ West	Calvin S. Locke.
Deerfield	James K. Hosmer.
Detroit, Mich.	A. G. Hibbard.
Dighton	
Dixon, Ill.	
Dorchester, First Parish	Nathaniel Hall.
„ Third „	
„ Harrison Square	
„ Neponset	
Dover	
Dover, N.H.	
Dublin, N.H.	Levi W. Leonard, D.D. William F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
„ North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	John C. Learned.
Fairhaven	Courtland Y. De Normandie.
Fall River	Charles W. Buck.
Farmington, Me.	Thomas Weston.
Fitchburg	Jared M. Hurd.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.

Hartford, Conn.	
Harvard	Henry H. Barber.
Haverhill	Joseph Angier.
Hillsborough, Ill.	
Hingham, First Society	Joseph Richardson. Calvin Lincoln.
" Third Society	
" South	J. L. Hatch.
Hubbardston	Henry F. Edes.
Jersey City, N.J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Hassall.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	George Osgood.
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	James Thurston.
Leominster	Eli Fay.
Lexington	Leonard J. Livermore.
" East	
Lincoln	Charles C. Sewall.
Littleton	
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	S. R. Calthrop.
Marietta, O.	J. M. Windsor.
Marlborough	William C. Tenney.
Marshfield	
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.
Medford	Edward C. Towne.
Mendon	William T. Phelan.
Milton	John H. Morison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	D. H. Ranney.
Montreal, Can.	John Cordner.
Nantucket	John K. Karcher.
Nashua, N.H.	Samuel B. Stewart.
Natick, South	Horatio Alger.
New Bedford	William J. Potter.

Newburyport	Artemas B. Muzzey.
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton Corner	Edward J. Young.
„ West	William H. Savary.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ Church of All Souls	Henry W. Bellows, D.D.
„ „ Third Society	Octavius B. Frothingham.
Northampton	
Northborough	Joseph Allen, D.D.
Northfield	John Murray.
Northumberland, Pa.	
Norton	D. S. C. M. Potter.
Pembroke	Theophilus P. Doggett.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa., First Society	William H. Furness, D.D.
„ „ Second Society	William L. Chaffin.
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me., First Parish	Horatio Stebbins.
„ „ Second Unitarian Society	
Portsmouth, N.H.	James De Normandie.
Providence, R.I., First Society	Edward B. Hall, D.D.
„ „ Westminster Society	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Raynham	
Rochester, N.Y.	
Rockford, Ill.	
Rowe	Hiram Norton.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Alfred P. Putnam.
„ Jamaica Plain	James W. Thompson.
„ West	T. B. Forbush.
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
„ East Church	Dexter Clapp.
„ North	Edmund B. Willson.
„ Barton Square	Augustus M. Haskell.
Sandwich	Albert B. Vorse.
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
„ South	William A. Fuller.
Sharon	
Sherborn	William Brown.
Shirley	Seth Chandler.

Somerville	Charles Lowe.
Southborough	
Springfield	
Standish, Me.	
Staten Island, N.Y.	
Sterling	
Stoneham	
Stow	George F. Clarke.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Joseph B. Marvin.
Toronto, Can.	
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Ware	John W. Hudson.
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	
Westborough	
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	
Winchendon	
Windsor, Vt.	
Woburn	
Worcester, First Society	Alonzo Hill, D.D.
„ Church of the Unity	Rush R. Shippen.
Yonkers, N.Y.	

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, New North	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Northborough	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Albany, N.Y.	1863.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
†Badger, Henry C.	New Bedford	
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	South Braintree	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Beach, John B.	Austinburg, O.	1863.
Beane, Samuel C.	Chicopee	1862.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Bicknell, W. M.	Boston	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Billings, Liberty	Port Royal, S.C.	
†Bond, Henry F.	Waltham	
†Bowen, Charles J.	Baltimore, Md.	
†Bowen, Daniel	Hingham	
†Bradlee, Caleb Davis	Roxbury	
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, Henry W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Brewster	1856.
Brown, William	Sherborn	1863.
Browne, Edwin C. L.	Bolton	1863.
Buck, Charles W.	Fall River	1863.
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Pepperell	

Bugbee, Charles	Ashby	1861.
†Bulfinch, Stephen G.	Boston	
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Calais, Me.	1862.
Calthrop, S. R.	Marblehead	1860.
†Camp, Stephen H.	Rochester, N.Y.	
†Canfield, Charles T.	Chaplain 36th Mass. Regt.	
†Capen, Francis L.	Boston	
†Chaffee, Nathaniel O.	Bolton	
Chaffin, William L.	Philadelphia, Penn., Second Society	1862.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
Clapp, Dexter	Salem, East Church	1851.
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
†Clarke, Stilman	Wilton, N.H.	
Clarke, James Freeman, D.D.	Boston, Church of Disciples	1841.
†Clarke, William T.	Chelsea	
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
†Conway, Moncure D.	Concord, Mass.	
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
†Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
†Cummings, Gilbert, jun.	Westborough	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
†De Normandie, Eugene	Littleton	
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Doggett, Theophilus P.	Pembroke	1861.
†Dorr, Theodore H.	Lexington	
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	

Everett, Charles C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
†Fairchild, E. B.	Sterling	
†Fanton, B. S.	Fitzwilliam, N.H.	
†Farley, Charles A.	Dedham	
†Farley, Frederic A., D.D.	Brooklyn, N.Y.	
Farrington, Silas	East Bridgewater	1861.
Fay, Eli	Leominster	1860.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
Finley, Everett	Bloomington, Ill.	1863.
Fish, William H.	Vernon, N.Y.	1862.
Flagg, S. B.	Kalamazoo, Mich.	1858.
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	West Roxbury	1863.
†Forman, J. G.	Alton, Ill.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
†Frothingham, Frederic	Portland, Me.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Galvin, Edward I.	Brookfield	1863.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Bernardston	1862.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
Hassall, Robert	Keokuk, Iowa	1863.
Hatch, J. L.	South Hingham	1862.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	South Boston, Hawes Place	1862.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	North Cambridge	1862.
†Holland, Frederic M.	Rockford, Ill.	
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.

†Hudson, Henry J.	Roxbury	
Hudson, John W.	Ware	1863.
†Humphreys, Charles A.	Chaplain 2d Mass. Cavalry.	
†Hunting, Sylvan S.	Chaplain 27th Michigan Regt.	
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Fitchburg	1863.
Hussey, C. C.	North Easton	1860.
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
†Josselyn, Caleb B.	Malden	
Karcher, John K.	Nantucket	1863.
†Kendall, James A.	Framingham	
Kelsey, L. C.	Dixon, Ill.	1854.
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Agent Sanitary Commission, Washington, D.C.	
†Knapp, William H.	Cambridge	
†Lamson, Alvan, D.D.	Dedham	
Learned, John C.	Exeter, N.H.	1863.
†Le Baron, Francis	Worcester	
†Lednum, John W.	Denton, Carolina Co., Md.	
†Leonard, George	East Marshfield	
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Pres. Meadville Theol. School	1863.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
†Lovering, Joseph F.	Chaplain 17th Maine Regt.	
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Toledo, O.	1862.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Cincinnati, O.	1863.
†M'Intire, Farrington	Lancaster	
M'Daniel, Samuel W.	Feltonville	1862.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Moore, Josiah	Duxbury	1834.
†Moore, Robert		
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
†Morse, Sidney H.	Cincinnati, O.	
†Morse, William	Franklin, N.H.	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	

†Mountford, William	Boston	
†Mumford, Thomas J.	Groton	
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
†Nickerson, Alpheus S.	Chelsea	
Nightingale, Crawford	Groton	1853.
Norton, Hiram	Rowe	1863.
†Noyes, Charles	Brighton	
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Chaplain 1st Kansas Regt.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Lancaster, N.H.	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
†Parsons, James C.	Waltham	
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
Phelan, William T.	Mendon	1863.
Phipps, Joseph H.	Kingston	1861.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Washington, D.C.	
†Pierpont, John, jun.	New York	
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	Norton	1863.
Potter, William J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1830.
†Putnam, John J.	Bridgewater	
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Walpole, N.H.	
†Russell, John L.	Salem	
Ryder, Almanza S.	Washington Village, Boston	1861.
Sallaway, James	Billerica	1863.
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
Savary, William H.	West Newton	1861.
Scandlin, William G.	Grafton	1858.
†Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	

†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
†Shaw, George A.	St. Louis, Mo.	
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
†Silsbee, William	Northampton	
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
†Smith, William B.	Cambridge	
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	1862.
Staples, Nahor A.	Brooklyn, N.Y.	1861.
Stearns, Oliver, D.D.	Prof. Har. Col., Cambridge	1863.
Stebbens, Horatio	Portland, Me.	1855.
†Stebbens, Rufus P., D.D.	Woburn	
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
Stewart, Samuel B.	Nashua, N.H.	1863.
†Stetson, Caleb	Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Bolton	
Stone, Livingston	Charlestown, N.H.	1864.
†Stone, Thomas T.	Bolton	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Marlborough	1861.
†Thayer, Christopher T.	Boston	
†Thayer, Wales B.	West Bridgewater	
Thomas, Charles B.	Chicago, Ill.	1861.
†Thomas, Moses G.	New Bedford	
†Tiffany, Francis	Springfield	
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
Thurston, James	Leicester	1863.
Towne, Edward C.	Medford	1861.
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
†Vorse, Albert B.	Sandwich	
†Waite, Josiah K.	Boston	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
Ware, Loammi G.	Burlington, Vt.	1863.
†Waterston, Robert C.	Boston	
†Webster, Charles B.	Charlestown	
†Webster, G. W.	Bedford	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
†Westcott, Henry	Barre	
Weston, Thomas	Farmington, Me.	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	

†Wheelock, Edwin M.	Dover, N.H.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
†Wiggin, James H.	Boston	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
Windsor, J. M.	Marietta, O.	1863.
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton	1857.
†Young, Joshua	Hingham	
†Zachos, John C.	Boston	

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments or hospitals to which they are attached: —

Name.	Regiment.
Charles Babbidge	Twenty-sixth Massachusetts.
Stephen Barker	Fourteenth Massachusetts.
Charles J. Bowen	National Hospital, Baltimore, Md.
Stephen H. Camp	Colored Regiment.
Charles T. Canfield	Thirty-sixth Massachusetts.
William Henry Channing	Stanton Hospital, Washington, D.C.
Warren H. Cudworth	First Massachusetts.
Daniel Foster	Thirty-third Massachusetts.
Augustus M. Haskell	Fortieth Massachusetts.
Sylvan S. Hunting	Twenty-seventh Michigan.
Charles A. Humphreys	Second Massachusetts Cavalry.
Joseph F. Lovering	Seventeenth Maine.
Ephraim Nute, jun.	First Kansas.
William J. Potter	Convalescent Camp, Alexandria, Va.
Francis C. Williams	Eighth Vermont.
Edmund B. Willson	Twenty-fourth Massachusetts.
George W. Woodward	Forty-fifth Illinois.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816; though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 462.

The Theological Library numbers about 13,000 volumes; the whole number in Harvard University, to which theological students have access, is about 117,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of $200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to $75 annually. Board may be had in the city at various prices, from $3.50 to $5 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. Oliver Stearns, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care, and Lecturer on Christian Theology.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

SOCIETY OF ALUMNI.

Rev. Nathaniel Hall . . . . . *President.*
„ George W. Briggs, D.D. . . . *Vice-President.*
„ John F. W. Ware . . . . . *Secretary.*

Rev. Octavius B. Frothingham . . . *Preacher for* 1864.

NUMBER OF STUDENTS.

Senior class	4
Middle „	7
Junior „	9
	20

GRADUATES IN THE CLASS OF 1863.

William Brown	Concord, N.H.
Charles A. Humphreys	Dorchester, Mass.
Milton J. Miller	Springfield, O.
David H. Montgomery	Syracuse, N.Y.
William W. Newell	Cambridge, Mass.
Israel F. Williams	Taunton, Mass.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about $112, exclusive of clothing. Assistance to the amount of $70 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

FACULTY OF INSTRUCTION.

Rev. A. A. Livermore, *President, Professor of Theology and Ethics, and Lecturer on Biblical Literature.*

George L. Cary, A.M., *Assistant Professor of New-Testament Interpretation, and Instructor in Natural Theology and Mental Philosophy.*

Rev. George W. Hosmer, D.D., *Professor of Pastoral Care.*

Elder David Millard, *Professor of Biblical Antiquities and Sacred Geography.*

Rev. A. D. Mayo, *Professor of Church Polity and Administration.*

Rev. Frederic Huidekoper, *Professor of Ecclesiastical History.*

Mr. Charles A. Allen, *Tutor in Latin and Greek.*

NUMBER OF STUDENTS.

Senior class	4
Middle ,,	5
Junior ,,	6
Preparatory class	3
	18

GRADUATES IN THE CLASS OF 1863.

Francis E. Abbot	Boston, Mass.
George Batchelor	New Bedford, Mass.
Stephen H. Camp	Rochester, N.Y.
Everett Finley	Springfield, O.
Allen O. Fuller	Warren, O.

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Tuesday before the last Wednesday in May. The Executive Committee meet at least once in each month.

EXECUTIVE COMMITTEE.

Rev. Rufus P. Stebbins, D.D.	*President.*
Hon. Frederic W. Lincoln, jun. } Henry P. Kidder, Esq. }	*Vice-Presidents.*
Mr. George W. Fox	*Secretary.*
Charles C. Smith, Esq.	*Treasurer.*

Rev. Frederic H. Hedge, D.D.	Rev. Frederic Hinckley.
Rev. James Freeman Clarke, D.D.	Rev. Samuel H. Winkley.
Rev. Charles H. Brigham.	Rev. John F. W. Ware.
Rev. William Newell, D.D.	Warren Sawyer, Esq.
Rev. Samuel Barrett, D.D.	Charles Eliot Norton, Esq.

Rev. William G. Eliot, D.D.	St. Louis, Mo.
Rev. William O. White	Keene, N.H.
Rev. Samuel Osgood, D.D.	New York.
Rev. George W. Hosmer, D.D.	Buffalo, N.Y.

UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK.

The "Christian Inquirer" is published under the auspices of this Association.

The Rooms of the Association are at 111, Broadway, New York.

Directors.

Joseph L. Lord, Esq. | A. C. Richards, Esq.
William C. Russel, Esq.

NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association was organized at Manchester, Feb. 25, 1863; its objects being to cultivate a closer union among the Unitarian societies of the State, by organized effort to give greater sympathy and encouragement to the friends of Liberal Christianity, and to be in all things a help and auxiliary to the American Unitarian Association.

Officers for 1863–4.

Hon. Henry A. Bellows, Concord, *President.*
Hon. W. H. Y. Hackett, Portsmouth, } *Vice-Presidents.*
George Tilden, Esq., Keene, }
Rev. James De Normandie, Portsmouth, *Secretary.*
Charles L. Richardson, Esq., Manchester, *Treasurer.*

Board of Directors.

Edmund L. Cushing, Esq.	Charlestown.
Samuel Hale, Esq.	Dover.
John A. Baldwin, Esq.	Nashua.
John H. White, Esq.	Lancaster.
Rev. A. W. Stevens	Manchester.
Onslow Stearns, Esq.	Concord.
Charles Burley, Esq.	Exeter.

ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES.

This body is composed of the churches in the Western States, and has held eleven annual sessions. The meetings are designed for conference on subjects of a common interest, reports from churches, discourses, and devotional exercises.

Officers for 1863–4.

Rev. Geo. W. Hosmer, D.D., Buffalo, N.Y. *President.*
Adam Elder, Esq., Detroit, Mich. } *Vice-Presidents.*
Samuel Greely, Esq., Chicago, Ill. }
Rev. S. S. Hunting, Detroit, Mich. *Recording Secretary.*
„ Martin W. Willis, Quincy, Ill. *Corresponding* „
B. F. Stamm, Esq., Detroit, Mich. *Treasurer.*

Executive Committee.

Rev. John H. Heywood	Louisville, Ky.
„ Carlton A. Staples	Milwaukee, Wis.
„ Robert Collyer	Chicago, Ill.
„ A. D. Mayo	Cincinnati, O.
„ Richard Metcalf	Meadville, Penn.

THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is "to promote the cause of Sunday schools, wherever the providence of God may open a way, in whatever manner he may direct, and by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member of the society, so long as it is paid; and a subscription of ten dollars at any one time, a member for life. The annual meeting is held some time during the month of October; at which, members, delegates from Sunday-school associations (in number not exceeding the number of schools belonging to the association), and delegates from schools (not exceeding one from each school), are entitled to vote.

DIRECTORS FOR 1863-4.

Rev. Alfred P. Putnam . . . . . *President.*

„ Eli Fay,
J. N. Daniel, Esq.,
And the following Presidents of County Associations,—
J. P. Spooner, M.D., Norfolk,
Rev. Frederic Hinckley, North Middlesex,
Thomas S. Harlow, Esq., Middlesex,
Rev. Solon W. Bush, Norfolk and Middlesex,
Hon. Jacob H. Loud, Plymouth and Bay, } *Vice-Presidents.*

Moses T. Rice, Esq. . . . . *Secretary.*
Edwin A. Wadleigh, Esq. . . . . *Treasurer.*

Henry Bigelow, M.D.
Rev. Nathaniel Hall.
Rev. Charles H. Brigham.
„ William P. Tilden.
Rev. Leonard J. Livermore.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED NOV. 16, 1787.

"This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds." The object of the society is the propagation of the gospel among the

Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

OFFICERS FOR 1863–4.

Hon. Chief-Justice Bigelow	*President.*
Rev. William Jenks, D.D.	*Vice-President.*
„ Samuel K. Lothrop, D.D.	*Secretary.*
Thornton K. Lothrop, Esq.	*Treasurer.*
Rev. Rufus Ellis	*Assistant Secretary.*
Edward Wigglesworth, Esq.	*Vice-Treasurer.*

Select Committee.

Rev. Samuel Barrett, D.D. | Rev. Samuel. K. Lothrop, D.D.
„ Andrew P. Peabody, D.D. | „ George E. Ellis, D.D.
Edward Wigglesworth, Esq.

Auditors.

Daniel Denny, Esq. | Edward Wigglesworth, Esq.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

INCORPORATED May 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination. Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1863–4.

Rev. Samuel Barrett, D.D.	*President.*
„ James W. Thompson, D.D.	*Vice-President.*
„ Frederic A. Whitney	*Secretary.*
William T. Andrews, Esq.	*Treasurer.*
Samuel May, Esq.	*Auditor.*

Trustees.

Rev. William Newell, D.D. | Rev. Geo. Putnam, D.D.
„ George E. Ellis, D.D. | „ Rufus Ellis.
Rev. John F. W. Ware.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1807.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

Hon. Albert Fearing	*President.*
Rev. Samuel Barrett, D.D	*Vice-President.*
,, Chandler Robbins, D.D.	*Secretary.*
Nathaniel Thayer, Esq.	*Treasurer.*

Levi Lincoln, LL.D.	Rev. George M. Bartol.
Rev. Andrew P. Peabody, D.D.	Nathaniel H. Emmons, Esq.
,, Alonzo Hill, D.D.	Henry P. Kidder, Esq.
,, Cyrus A. Bartol, D.D.	Rev. Amos D. Wheeler, D.D.
,, Christopher T. Thayer.	Joseph H. Foster, Esq.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1831.

This society was orginally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

DIRECTORS.

Rev. Samuel K. Lothrop, D.D.	*President.*
,, Henry A. Miles, D.D.	*Secretary.*
George B. Emerson, LL.D.	*Treasurer.*

Hon. Albert Fearing.	Rev. Chandler Robbins, D.D.
,, Frederic W. Lincoln, jun.	,, John F. W. Ware.
Rev. Ezra S. Gannett, D.D.	Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such

persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1863–4.

Rev. N. L. Frothingham, D.D. . . . . *President.*
„ James Walker, D.D. }
„ Ezra S. Gannett, D.D. } . . . . . *Vice-Presidents.*
„ Charles Brooks . . . . . *Secretary.*
Nathaniel Thayer, Esq. . . . . *Treasurer.*

Directors.

Rev. Samuel Barrett, D.D. | Rev. George E. Ellis, D.D.
„ Chandler Robbins, D.D. | „ Rufus Ellis.

Committee of Investment.

Nathaniel Thayer, Esq. | Edward Wigglesworth, Esq.
Frederic H. Bradlee, Esq.

Auditor.

Edward Wigglesworth, Esq.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

OFFICERS FOR 1863–4.

Hon. Edward Everett. . . . . *President.*
George Ticknor, Esq. . . . . *Vice-President.*
Rev. Chandler Robbins, D.D. . . . . *Secretary.*
Edward Wigglesworth, Esq. . . . . *Treasurer.*

Counsellors.

Hon. James Savage. | John A. Lowell, Esq.
Rev. George W. Blagden, D.D. | William Ropes, Esq.
Hon. Henry B. Rogers.

Committee on Appropriations.

Rev. Samuel K. Lothrop, D.D. | Rev. George E. Ellis, D.D.
„ George W. Blagden, D.D. | Edward Wigglesworth, Esq.

Committee on Accounts.

William T. Andrews, Esq. | Nathaniel H. Emmons, Esq.
Rev. John A. Albro, D.D.

MINISTERIAL CONFERENCE.

The annual meeting for address and discussion occurs on the last Wednesday in May, at nine o'clock, A.M.

OFFICERS FOR 1863-4.

Rev. Edward J. Young . . . . . *Scribe.*
,, William Newell, D.D., }
,, Henry W. Foote, } . . . *Standing Committee.*
,, William P. Tilden, }

THE ASSOCIATION OF MINISTERS AT LARGE IN NEW ENGLAND.

FORMED IN 1850.

The object of this society is fellowship, information, consultation, and discussion of plans of usefulness. The annual meeting is on the first Tuesday in February. Meetings are held quarterly at the houses of the members.

Members.

Rev. Charles F. Barnard, *Secretary.*	Boston.
,, Horatio Wood	Lowell.
,, Andrew Bigelow, D.D.	Boston.
,, Samuel H. Winkley	,,
,, Edwin M. Stone	Providence, R.I.
,, Oliver C. Everett	Charlestown.
,, Moses G. Thomas	New Bedford.
,, Edwin J. Gerry	Boston.
,, Joseph E. Barry	,,
,, A. S. Ryder	,,
,, George P. Wilson	Lawrence.
,, J. B. Torricelli	Boston.
,, A. Uebelacker	,,
,, J. C. Zachos	,,

BENEVOLENT FRATERNITY OF CHURCHES OF BOSTON.

ORGANIZED 1834; INCORPORATED 1839.

This association was organized for the purpose of sustaining the Ministry at Large in the city of Boston, and is composed of delegates from the different Unitarian churches in the city. It has the exclu-

sive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, South Williams, and Hanover Streets, and at Washington Village.

EXECUTIVE COMMITTEE.

Rev. Chandler Robbins, D.D. . . . . *President.*
Charles D. Homans, M.D. . . . . *Secretary.*
Charles H. Burrage, Esq. . . . . *Treasurer.*
George Merrill, Esq. | George O. Shattuck, Esq.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

INSTITUTED 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally exposed children of the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes place on the first Wednesday in May.

EXECUTIVE COMMITTEE.

Hon. Albert Fearing . . . . . *President.*
George Merrill, Esq. . . . . *Secretary.*
William Crosby, Esq. . . . . *Treasurer.*
Henry P. Kidder, Esq. | Thomas Gaffield, Esq.

Missionaries.

Rev. Joseph E. Barry. | Miss Frances A. Ewer.
Miss A. M. Hathaway.

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1863–4.

James D. Thomson	*President.*
John B. Tileston	*Vice-President.*
John P. Almy	*Secretary.*
George P. Bates	*Treasurer.*

Directors.

Leonard A. Jones.	George H. Dean.
Hamilton A. Hill.	Edwin L. Sprague.
Horace B. Fuller.	George N. Faught.

BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds of the society amount to about $70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about $3,000. The minister employed is Rev. Edward T. Taylor.

OFFICERS FOR 1863–4.

Hon. Albert Fearing	*President.*
His Excellency, John A. Andrew	*Secretary.*
Charles Henry Parker, Esq.	*Treasurer.*

SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects: —

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To

promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS.

Mrs. Albert Fearing . . . . . *President.*
Miss Harriet W. Taber . . . . . *Secretary.*
„ Frances A. Minns . . . . . *Treasurer.*

Managers.

Mrs. Edward T. Taylor.
Mrs. Charles Arnold.
Mrs. Stephen Rhoades.
Mrs. Nancy Fairbanks.
Miss Ann E. Coffin.
Mrs. Frederick U. Tracy.

AUTUMNAL CONVENTIONS.

These are meetings of the Unitarian body, held in different parts of the country, at the invitation of friends, for the purpose of conference, discussion, public religious services, and the promotion of fraternal feelings. They have been held in the following places; viz.: —

	Preachers.
1842, Oct. 19, Worcester.	Rev. Ezra S. Gannett, D.D. „ Andrew P. Peabody, D.D.
1843, „ 2, Providence, R.I.	„ Orville Dewey, D.D. „ George Putnam, D.D.
1844, „ 15, Albany, N.Y.	„ Henry W. Bellows, D.D. „ Orville Dewey, D.D.
1845, „ 22, New York, N.Y.	„ Ezra S. Gannett, D.D. „ George Putnam, D.D. „ Ephraim Peabody, D.D.
1846, „ 20, Philadelphia, Pa.	„ Edward B. Hall, D.D. „ Frederic H. Hedge, D.D.
1847, „ 19, Salem.	„ Frederic A. Farley, D.D. „ George W. Briggs, D.D.
1848, „ 17, New Bedford.	„ Wm. H. Furness, D.D. „ Chandler Robbins, D.D. „ Alonzo Hill, D.D.
1849, „ 19, Portland, Me.	„ John Weiss. „ Geo. W. Hosmer, D.D. „ Ephraim Peabody, D.D.
1850, „ 15, Springfield.	„ Charles T. Brooks. „ George W. Briggs, D.D.
1851, „ 14, Portsmouth, N.H.	„ Thomas T. Stone. „ F. D. Huntington, D.D. „ Orville Dewey, D.D.
1852, „ 26, Baltimore, Md.	„ George E. Ellis, D.D. „ Alexander Young, D.D.

1853, Oct. 18,	Worcester.	Rev. Samuel Osgood, D.D. ,, F. D. Huntington, D.D.
1854, ,, 10,	Montreal.	,, Sam. K. Lothrop, D.D. ,, J. Freeman Clarke, D.D.
1855, ,, 23,	Providence, R.I.	,, Oliver Stearns, D. D. ,, Horatio Stebbins.
1856, ,, 14,	Bangor, Me.	,, Thomas Hill, D.D. ,, Henry W. Bellows, D.D.
1857, ,, 13,	Syracuse, N.Y.	,, Charles H. Brigham. ,, John Cordner.
1858, ,, 12,	Salem.	,, Wm. Henry Channing. ,, Edmund H. Sears.
1859, ,, 18,	Lowell.	,, Thomas Starr King. ,, D. N. Sheldon, D.D.
1860, ,, 9,	New Bedford.	,, Frederic H. Hedge, D.D. ,, William G. Eliot, D.D.
1861, ,, 15,	Boston.	,, Horatio Stebbins. ,, Augustus Woodbury.
1862, ,, 14,	Brooklyn, N.Y.	,, Charles C. Everett. ,, Robert Collyer.
1863, ,, 13,	Springfield.	,, Edward E. Hale. ,, Octavius B. Frothingham.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. The Christian Examiner, bi-monthly, Boston. Published by the proprietors, at Walker, Wise & Co.'s, 245, Washington Street. Price, four dollars a year.

2. The Monthly Religious Magazine, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 134, Washington Street. Price, four dollars a year.

3. The Monthly Journal of the American Unitarian Association, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. The Sunday-School Gazette, monthly, Boston. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. The Christian Register, weekly, Boston. Published by David Reed, at 22, School Street. Price, two dollars and fifty cents a year.

6. The Christian Inquirer, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, two dollars a year.